THE PACIFIC.

A FAMILY NEWSPAPER, devoted to Religion, Education and General news; under the control of the General Association of California. It is the organ of no sect or party—started with no purpose of gain, and pledged to the great interests of religion and education—it commends itself to the consideration and support of every citizen of California.

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# The Pacific.


First Pure, then Peaceable—without Partiality and without Hypocrisy.

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THE PACIFIC

The Trustees are—S. W. Clark, Cyrus Palmer, E. D. Sharp, E. P. Flint, and Rockwell Gaff.

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TOWNE & BACON, Printers, 338 Clay Street.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

## ARMY HYMN.

[The following verses, by Dr. O. W. Holmes were sung by S. C. Campbell and chorus, at the opening of the great Sanitary Fair at New York, on Monday, the 4th of April:]

O Lord of Hosts, Almighty King,
Behold the sacrifice we bring,
To every arm thy strength impart,
Thy spirit shed through every heart.

Wake in our breasts the living fires,
The holy faith, that warmed our sires;
Thy power has made our nation free;
To die for her is serving Thee.

Be thou a pillared flame to show
The midnight snare, the silent foe;
And when the battle thunders loud,
Still guide us in its moving cloud.

God of all nations, Sovereign Lord,
In Thy dread name we draw the sword;
We lift the starry flag on high,
That fills with light our stormy sky.

No more its flaming emblems wave
To bar from hope the trembling slave;
No more its radiant glories shine
To blast with woe one child of Thine.

From treason's rent, from murder's stain,
Guide Thou its folds till peace shall reign;
Till fort and field, till shore and sea,
Join our loud anthem—praise to Thee!

## EDITORIAL VISITS.

To the north and northeast of Stockton lies an extensive farming region of country, level, rich, well timbered, and with water easily obtained in abundance, either by boring or by wells, in depth from ten feet to greater distances, as the land approaches the Foot Hills on the east. The most of this region is government land, and is preëmpted in 160 acre claims. From this cause the whole region is well settled and appears in a flourishing condition. School houses are often seen, but church buildings are very rare. Within twenty miles, on widely varying roads, are four, two Methodist, one Baptist, and one Disciple. We believe these are indeed all that are within fifty miles of Stockton, or perhaps a much greater distance. Woodbridge, twelve miles north, is a central place for farmers' trade, and is quite a village, on the Mokelumne river. Ten miles east, on the same river, but in a more romantic position, is Lockford, situated on the edge of the level land as it approaches the river, where this has cut out a fine rich flat a mile wide, leaving a splendid bluff, just the place for a beautiful town. This is a small, pleasant village, among the original trees, composed mostly of New England people, and taken all in all, is one of the most attractive country towns with which we are acquainted. There is one great evil, a single hotel, which for drinking, etc., bears the repute among teamsters as about the most objectionable on the road. Intemperance is a vile disgrace to any one and everywhere, but the most so when it comes into immediate contact, as here, with temperance, intelligence and enterprise. Twelve miles southeast from Lockford, or fifteen east of Stockton, is another small village, called Linden, where a Methodist church building is being put up, and regular Methodist public worship is sustained principally, we believe, as is true in many cases, by a Presbyterian or two, who, with Christian zeal and true liberality of sentiment, are willing to work most vigorously under any name, if thereby Christ and him crucified may be preached to sinners. From here, twenty-five miles south of east, first over dry plains, then among foot hills, then up a range of mountains, over into a valley, lying high between two ranges, and one is brought into the chief city of all copper mining, called Copperopolis. This is a large, new, improving town, of unquestionable permanence. Unusual good order pervades the place at all hours of the day, since it is a fixed rule of the companies to dismiss any one who may get drunk. It is surprising what an effect a uniform rule of this character has for the peace and quiet of a place, proving how terribly bad, evil, mean and wicked is the use of alcoholic stimulants on all concerned, the seller, the drinker, the individual, the family, and the community. Here one Temperance organization, one Odd Fellow and one Mason Lodge, one common, and one select school, one Sunday school, and one faithful laboring minister of the gospel, Rev. Mr. Chamberlain, Congregationalist, are aiding in forming the general character of the population aright. Without high Christian principle, no person will be long even moderately moral, or particularly intelligent. It is of the first importance that a place of permanent character, with a rising town like this, should have a strong, pure, religious organization with the rational worship of God largely attended. We hope the people of Copperopolis may fully realize this, and coöperate vigorously with this young minister in laying the foundations of true religious institutions. Here we found, what shall we call it, a funny thing, or a strange thing, a mean thing or a wicked thing? There is organized a Cold Water Army among the youths and children here, and a little girl of decent appearance, but whose dark hair and slightly sallow eye showed that she might be one quarter African, offered to join the band, but lo! the originator and leader said, "No, our army is not for blacks; our constitution says white children." What do such things mean? Just as if this little girl could, as the leader told us, contaminate the other children. Strange that pro-slavery men from the South, who will uphold a system that mingles freely, blacks with whites, and by law gives no legal protection to the blacks, so that the whites have the greatest possible opportunity to contaminate themselves in every way with them, should come North, and set themselves up as those who are to protect us against contamination. They will afford by law, every opportunity for contamination among themselves, then pretend they wish, by foolish distinction, to keep us from contamination. We know that to give every Christian, reformatory, purifying, elevating, legal privilege to all, is to keep all pure. When they say you thus make the blacks equal with us, we reply, we are not afraid of the blacks ourselves, and if they feel themselves so near on an equality with the blacks, that if we do not help them and make laws to keep them superior, they will be only equal to the blacks, we say, Very well, if law only makes them superior, then take away the law; never pervert the truth. Let everything find its own level. Their argument admits them near the blacks; we know ourselves to be no such thing. We look at it as an insult to ask us to make such distinctions. Let the distinctions take care of themselves but give to every human being all possible aid to rise in intelligence, in morality, in religion, in law, and there will be no danger. If a little mulatto girl wants to join a Cold Water Army, let her do so, and it will do all good. So, if an Indian, or Chinaman wants to join, let him do it, and welcome him to all good, with a feeling of God bless you, or else God's curse will fall upon those who refuse.

From Copperopolis, twelve miles south, a little west, is an old small town called Knight's Ferry, on the Stanislaus river. It has been greatly improved by fruit and ornamental trees, by vines and flowers; so with its good buildings, the whole looks very pleasant. Some good families live here, though a part of them seemed anxious to leave for homes in more business places. This we believe very foolish in five out of six cases; for a settled home, with pleasant surroundings, with good schools, and churches of fair character, is better even with little money, and moderate living, than thousands of wealth, multitudes of business, and a great stir, with unsettled habits, and hence, rough worldly customs.

South, eighteen miles more, on the Tuolumne river, is another small place, called La Grange. If again they can get water by ditches on to the high banks, this may become an active village. No church, but a small school is here.

Another sixteen miles south, over a dry, rolling country, between rivers, takes the traveler to Snelling's, quite a pleasant village on the Merced, the level flats of which are rich, and cultivated for near a mile's ride, in excellent farms. This place includes within it, some excellent families. It is the shire-town of Merced county, and is likely to be a permanent village of a good number of inhabitants, with fair country business. The Methodist South here used to have a good sized church, with regular preaching. But now, as mostly elsewhere in our State, a deathly drought is upon their fields, for their pro-slavery crops seem like the vegetation of our plains, fresh and extensive at first in early Spring, but bitter to the taste of starving herds, feeding on it, and quickly drying up, with prickles on every leaf, and thorny seed-bolls on the top.

S. V.

For the Pacific.

## CHRISTIAN LABOR.

When the Saviour was upon the earth giving and teaching his divine precepts to his disciples, and those who had come, either from curiosity to see his miracles, and to know who he was, or from a sincere desire to learn the way of life, he always impressed upon them the fact that there was something for them to do in order to obtain that salvation for which they sought. The way was perfectly free; salvation was "without money and without price;" but at the same time, *he told them to "work* out their own salvation." He shows them also *that if they follow him they must expect to meet with misfortune, trials, and persecutions*; but that he that endured to the end would obtain a crown of glory. Thus they were shown that they must expect to lead a life of continual warfare, and not one of *ease and luxury as many*, who thought he had come to set up a temporal kingdom, imagined.

They were to take up their cross and follow him, for he that loved father, or mother, or brethren, or lands more than he loved him, was pronounced to be unworthy of him. His last commandment given before he ascended into glory was: "Go ye into all the world, and preach the gospel to every creature."

It is thus a part of the plan of salvation, that we become instruments in God's hand of extending his kingdom among mankind. It is true that we, of ourselves can do nothing, and that even the very thoughts of good that we have, are given us from above, and yet this does not determine our responsibility, nor ought we on that account to be dilatory in Christian duties, feeling that we can do nothing; but it should encourage us to labor the more faithfully, feeling that we have one with us who is almighty in power, and omniscient in wisdom. It is our duty to follow up the promptings of conscience, and to perform to the best of our ability that which God has given us to do, leaving the result with him. The labor of converting the world is one of the greatest and noblest in which we can engage.

In every age since the advent of Christ's kingdom it has been the prayer and wish of his followers, that the day of his coming might be hastened. As we look back upon the history of the church since the time that the little band of disciples returned sorrowfully to Jerusalem, after the ascension of their master, down along the early centuries, the middle ages, the reformation, and up to the enlightened nineteenth century, what a lesson we may learn. Were the Christian Religion a scheme of man, it would long since have passed away, as many others have since its inauguration. Its followers to-day would not be counted by the thousands, tens of thousands, and even hundreds of thousands.

Eighteen hundred years and more have passed since the scenes that happened on Calvary transpired. The world is far from being converted yet. Scarce a tenth of her population has found the true salvation, the way of life. There is a great work before us to be accomplished. Centuries may yet elapse before he whose right it is shall reign; but we know that with God a thousand years are as one day, and one day as a thousand years. Millions upon millions of our fellow-men have died in their sins without ever having heard the glorious news of salvation which their Saviour and ours died to obtain for us all. The Christian of to-day has much to be thankful for, how much can he do with God's assistance towards regenerating mankind. There is also a great responsibility resting upon him; for to whom much is given, of him much shall be required. Let him then endeavor to do his part; place his shoulder to the wheel, and he may have the satisfaction of seeing his faithful labors abundantly rewarded.

Within the last fifty years the world has made wondrous and rapid strides towards the light of Christianity. God has been overturning and overturning the nations of the earth, until in every land and in every clime, the Christian missionary finds fields white for the harvest. New countries seem to be opened every day, and in places where the Bible was not permitted to be read it is now eagerly sought for.

Surrounded by such circumstances, how useful may the Christian of to-day make himself. He is placed in a position of power and influence such as many might have envied. In order to bring the subject a little nearer home let us consider what the Christian in San Francisco may do for the furtherance of Christ's kingdom among men. San Francisco has had the reputation of being a wicked city; and although her condition is much better than it was a few years ago there is room still for improvement. It becomes the duty of every Christian in this city to labor faithfully, and perseveringly in the cause of his master; and were the Christians of this city united in their efforts they would become a power almost irresistible for good. There may be some Christians who placed in positions of power, may not realize the good which they can do. They attend regularly at church and at its meetings, and give liberally towards sending the gospel abroad, and may feel that there their duty ends. They scarcely think of the many strangers that are within our gates, who flocking from all portions of the habitable globe, have settled down in our midst, and who justly look to the people of this Christian land for an exemplification of the doctrine of the Christian religion.

There is therefore a missionary labor to be performed in our very midst, and it is for us to put forth the efforts to gather in the wandering. They will not come and hear the truth; we must go to them, and show them the way. Among the many fields for Christian labor in large cities there is none probably which offers more encouragement than the Sabbath school. The parents are often led to inquire more frequently concerning what their children *are taught, and the children are thus often the means of the conversion of their parents.* When we are young our hearts have not become hardened and seared by sin, and we are better fitted to receive divine instruction than we are later in life. It is this that makes the Sabbath school such a *hopeful field. Every Christian should feel* it his duty and privilege to labor in such a cause. If he does not feel able to teach, let him become a missionary by bringing in children from the streets and by-ways. It is to the Sabbath school that we look, for the future of our country. If the Sabbath schools are full and all the children gathered in, and brought under the sweet influences of that place we need not fear for the future; but should the rising generation be brought up without being taught to respect the Sabbath, or to honor God's commands, the prospects for the future of our country would become dark indeed. The Sabbath school is not the only place where we may do good. There are many of our fellow-men whom misfortune has disabled and thrown upon the charities of our city. The hospital is a hopeful field. Men who are brought there, having their minds to a great degree taken off from their trade or business, feel more inclined at such times than at any other to listen to the invitations of the Gospel, and much good can be accomplished there by faithful labor. The jail also affords an opportunity for the exercise of our Christian usefulness; and although not quite so hopeful as the hospital, since many hardened men are confined there, still there is hope that much good may be accomplished there. It is our duty, and we should consider it our privilege, to make use of all means and endeavor to shape circumstances to the furtherance of our plans. Many a youth in the hour of temptation, with no strong and abiding principle, fails; and if it be the misfortune of such an one to be thrown into the society of hardened men, who have led a persistent life of wickedness, he may be persuaded to join their number, since having fallen once, he feels he can never rise again. If to such an individual the Christian goes, and encourages him to persevere in well-doing, and shows him the happiness of a life of virtue, who can tell the amount of good which may come from such a source. And even if the case is not so hopeful, let us in faith sow the good seed, remembering that it is God that giveth the increase. It is Jesus, the Judge, who shall say, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me; for I was sick, and ye visited me; I was in prison, and ye came unto me."

The distribution of tracts is another useful and hopeful field. The truths which are so forcibly and tersely expressed will in his serious moments make a deep impression upon the mind of the reader. Many families in our city who feel no inclination to attend church may be startled from the state of lethargy and coldness towards their Maker, by the faithful teachings of one of those tracts.

The faithful tract distributor may be the means of doing much good. It was once the privilege of the writer to be engaged in this useful occupation. In the course of his journeyings he came across a man who was breaking the Sabbath by continuing his usual business of selling vegetables and produce upon that day. A tract was offered, and accepted. Upon noticing the heading of the tract, in regard to Sabbath-breaking, he said: "Sir, I agree with you about that; but—then—I must sell to my customers today or they will leave me." Upon leaving him he seemed somewhat affected, and it is hoped that he was led to see his error and repent. Such instances are of frequent occurrence, showing that the faithful distribution of these little messengers may become a power for good in the land.

"In union there is strength," is admitted by all, and the association of Christians should be a strong power. We have in this city an association of Christian young men (The Young Men's Christian Association) of all denominations, and much good has been accomplished by it; but it has not the hearty coöperation, and earnest prayers, and best wishes of most of our churches and church members. It needs all of these, and may be the instrument of accomplishing much good if the Christians of this city will make it their institution, and endeavor to place it upon a firm foundation. Many of the youths of this city, profiting by its free library and reading rooms, have been saved from going the downward road to perdition. Many a poor, sick, and disabled invalid, and many of the prisoners in our jails, have felt its influence. It throws wide-open its doors, and invitingly asks all to come in.

Christians of San Francisco, let us awake to a sense of our duties and responsibilities. Let us "lift up our eyes and look on the fields," "for they are white already to harvest," and pray the Lord that he may send more laborers, and make us all more faithful than we have been.

C.

## Opening of the Great Sanitary Fair at New York.

The New York papers of the 5th and 6th April, received by Overland Mail, are full of accounts of the opening ceremonies, and the wonders on exhibition at the great Sanitary Fair in that city. The *Herald* of the 5th remarks:

"The Metropolitan Fair in aid of the United States Sanitary Commission, was inaugurated with appropriate ceremonies. The celebration was a grand success. Nature gave us fair weather in a double sense. The recent rains kindly acting for the City Inspector, had cleansed the streets capitally. The bright sunshine and fresh, cool air made the parade equally enjoyable to those who marched and those who looked on. In accordance with Mayor Gunther's request, many of our citizens declared a general holiday. Those stores and offices which were not regularly closed, were at least deserted by both clerks and customers after the hour of noon. Even the *habitues* of the Stock Exchange abandoned the service of Mammon after the first board, and devoted the rest of the day to the Fair. From almost every house the flag of freedom flashed brightly in the sun. Vast crowds of people lined Broadway on either side. The windows, from first floor to roof, framed fair faces, or fluttered with waving handkerchiefs. The musical thunders of half a hundred bands, crashed melodiously. Thousands of regular and citizen soldiers, horse and foot, fully armed and equipped, joined in the largest and finest military procession ever seen in this city, and proved that the republic has not yet exhausted her armies. In the evening the Fair building was densely crowded. The speeches were eloquent and appropriate. The music was admirable. The whole inauguration was a triumph."

## CIRCULAR.

U. S. CHRISTIAN COMMISSION,
San Francisco, 6th May, 1864.

The U. S. Christian Commission had its origin in the desire of Christians to care for the souls of the men in the army.

Its object is to promote the temporal and spiritual benefit of the men in the army and navy.

It works in the army with the favor of the Government, the coöperation of officers, chaplains and soldiers.

ITS AGENCIES

are stores, religious reading matter, and men.

Men of approved Christian character called delegates, are sent to the army, who preach the Gospel, hold prayer meetings, converse personally with the men, distribute Bibles, religious books, papers and hospital stores. After a battle, and in the hospitals, they bind up wounds, care for the feeble, nurse the sick, comfort the dying, bury the dead. In all these labors, they constantly speak of Jesus, and use all the influence they gain by such acts, to lead sinners to the cross. Like Christ, they first care for the body, that they may then care for the soul. Hence the need of stores. A naked man must be clothed—a hungry man fed—a wounded man cared for, before the Gospel is preached, except by such acts. Delegates do all this, without money and without price. Like their Master, they become literally the servants of those whom they would seek and save; and the soldiers love them, and listen to them, and say "God bless you" with all the earnestness that such self-devotion naturally calls forth. *The Christian Commission uses only such quantities of stores as will enable it most efficiently to preach the Gospel.*

RELATIONS TO GOVERNMENT.

The President, Vice President, and Members of the Cabinet have always manifested a deep interest in the work, and assisted it so far as military necessities permit. Regular reports of its work are made to the Secretary of War, and he has always given all facilities possible; and the Generals in command of the various armies have given orders, from time to time, to assist the delegates. We insert one given by General Grant as a specimen:

HEADQUARTERS MILITARY DIVISION OF THE MISSISSIPPI IN THE FIELD,
CHATTANOOGA, TENN., Dec. 12, 1863.

SPECIAL ORDERS, No. 32.

All officers holding commands in the Military Division of the Mississippi, are hereby required to extend every facility, not inconsistent with the public service, to all the delegates of the United States Christian Commission, and aid them, by every legitimate means in their power, to the accomplishment of the benevolent and charitable purposes of the Commission.

Permission will at all times be granted by the proper military authorities to such delegates to pass to all parts within the lines, without hindrance or molestation.

The Commissary Department will at all times sell to such delegates, upon certificates similar to those given by officers, such stores as they may need for their own use.

Military telegraph lines will transmit for such delegates, all messages relating to the business of the Commission.

The Quartermaster's Department will, upon application, furnish such delegates and their stores free transportation, upon all Government steamers and military railroads, to and from such points within the military division as their duties may require them to visit.

By order of Maj. Gen. U. S. GRANT.
GEORGE K. LEET,
Asst. Adjt. General.

ECONOMY.

The economy of the work is wonderful. The members of the Commission, and the various Army Committees, comprising some of the first business ability of the land, give their time and services. The delegates give their time, but their expenses are paid, which range from two dollars to twenty for six weeks' labor, and traveling expenses, often from Bangor to Chattanooga. There is a field agent in each large army who directs the others, and receives a small salary. The Railroads, with few exceptions, pass our delegates free; The Telegraph lines give the use of their wires; the Bible Society gives all the Bibles we can distribute; the rooms are given rent free, with but few exceptions—in one case, a General commanding a Corps paying the rent.

The Commission needs money to purchase religious matter, and often stores, especially after a battle, and to pay the expenses of delegates. To furnish 1,000,000 of men each with two cents' worth of reading matter a week, will take $1,040,000 a year. To give each man two cents' worth a month, will take $240,000 a year.

WHAT HAS BEEN DONE.

In 1863, $358,239.29 were received in cash, and $265,211.28 expended, leaving, January 1, 1864, a balance of $93,027.40, which has been since expended. We cannot give full particulars of expenditures in this Circular, but the books of the Commission are open to all to examine. Over 1,800 delegates have been sent to the Army. There have been distributed in the Army and Navy, over $1,000,000 worth of stores and religious reading, more than 600,000 copies of the Scriptures, over 2,000,000 religious books, over 4,000,000 religious papers, more than 15,000,000 pages tracts. When we consider, that in most cases each book, and paper, and garment, and kind act has been attended by a loving word of Christian exhortation, we can form some idea of the vast amount of moral influence expressed by the above statistics. Over 300 delegates were at work on the battle-field of Gettysburg, who there distributed $75,000 worth of stores, and saved, as surgeons testified, over 1,000 lives, and were blessed, in the judgment of judicious men, to the conversion of over one thousand souls. A similar work has been done on all the battle fields of the war. In one camp, nearly 2,000 signed the temperance pledge, and from 2,000 to 4,000 conversions are reported, as the result of labor, by our delegates.

The following extract from the report of J. A. Cole, Esq., Field Agent in the Army of the Potomac, of the work of the Commission there the past winter, will be of interest, as showing something of the kind of work done in all the armies.

"Thirty-five thousand religious papers, of over forty varieties, from all the different evangelical denominations, have been distributed by our delegates each week, fresh from the press; also, tons of religious books, prepared expressly for the soldiers. The Commission has had fifteen chapel tents, each of which was the home of three or four delegates, who made it the center of religious influence. Each tent will hold about two hundred men, and religious services were held each night. The Commission has also furnished canvas roofs for sixty chapels built by the soldiers, so as to enable the army chaplains to hold religious services in their regiments and brigades, and meetings were held in most of them daily. Thus about 14,000 men were accommodated at one time in chapels built by the instrumentality of the Christian Commission. These chapels have also been used for study rooms, recitations, lectures, and for letter-writing, being centers of all good and refining influences.

About thirty clergymen, of different denominations, have been constantly employed, some of whom have preached from ten to fifteen sermons a week. Especial care has been taken to reach all parts of the army, and particularly those which had no chaplains, with preaching, religious reading and conversation. The chapel tents have always been crowded with attentive hearers; hundreds of backsliders have been reclaimed, hundreds converted, besides a strong moral influence exerted, which has been a great restraint upon all kinds of open vice."

About one hundred and fifty delegates are constantly in the field, distributed throughout all our armies, at Nashville, Chattanooga and Knoxville, at New Orleans, Vicksburg, Memphis, at Port Royal, Newbern and Jacksonville, in the Army of the Potomac, and in various other places. As the delegates are of all evangelical denominations, their working together in the army exhibits a most delightful Christian union in practical operation.

The Christian Commission is the only organization working in the army that cares for both the body and the soul, recognizing man as mortal and immortal. While its great object is spiritual, it often does for the body what no one else can. Its agents, who go from love to God and man, work with a zeal and endurance no money can buy. Think of three hundred men, laboring for weeks, almost incessantly, on the bloody field of Gettysburg, and all for love. Then, too, the delegates are so numerous and scattered, that they often are able to aid at points where no other help is ready. Only last week, nine hundred men arrived at Annapolis from the Richmond prisons, destitute of everything, and the Christian Commission alone was ready to supply their wants. At the battle of Mine Run seven hundred wounded men, for seven days, received almost their sole comforts from the delegates of the Christian Commission; but space forbids us to go into particulars. Our Annual Report, soon to be out, will tell all this. The Christian Commission is the child of the churches, and can do only what the churches shall enable it to do.

MEMBERS OF THE CHRISTIAN COMMISSION.

Rev. Rollin H. Neale, D. D., Boston; Charles Demond, Esq., Boston; Rev. Bishop E. S. James, D. D., New York; Rev. James Eels, D. D., Brooklyn; Mitchell H. Miller, Esq., Washington; George H. Stewart, Esq., Philadelphia; John P. Crozer, Esq., Philadelphia, Jay Cooke, Esq., Philadelphia; Rev. M. L. R. P. Thompson, D. D., Cincinnati; Col. Clinton B. Fisk, St. Louis; John V. Farwell, Esq., Chicago; John D. Hill, M. D., Buffalo.

## The National Freedmen's Relief Association, Sendeth Greeting.

*To their Fellow-Citizens of California:*

The officers of the National Freedmen's Relief Association most earnestly invite the co-operation of the citizens of California, in one of the most imperative charities our common country has ever undertaken. The enterprise is, at the same time, second to no other in its national, educational, and missionary aspects. We have successfully prosecuted this work in the North and East, now, for more than two years, having raised and expended more than one hundred and seventy thousand dollars in charitable and educational efforts, for the freedmen, in all parts of the South, where our army has gone, and made them a refuge, either permanently or transiently. The work has now become of such magnitude that we are constrained to extend the area of our efforts to all parts of our land, and have felt assured that our fellow-citizens in the Eldorado of our nation, distinguished at once for their patriotism, humanity, and wealth, would be glad of an opportunity to participate in an enterprise of so much necessity and consequence. That you may be able to form a correct judgment of the work, we call attention to the following facts:

THE ASSOCIATION NOT PARTISAN.

The National Freedmen's Relief Association, whilst made up without distinction of party or sect, at the same time, numbers among its officers, members, and friends, distinguished individuals of them all, as will be seen on the perusal of the names given in this circular; the reader will find, among these names, those familiar to him in the East from childhood. We invite the co-operation of all the patriotic and humane everywhere, and must have it, to extend the necessary aid to the large number (becoming larger every day,) already freed, *most of whom are in the most destitute possible condition.*

THE ORIGIN OF THE ASSOCIATION.

This Association was organized, under the auspices of the United States Government, like the Sanitary and Christians' Commission, after the war commenced, namely, in February, 1862. On the breaking out of the war, it was at once foreseen that the colored people, though entirely innocent in the matter, in their utter poverty and helplessness, must be intense sufferers, at least, while the war lasted, and that it was but the dictate of humanity and justice to do what could be done to mitigate their misery. As soon as the conflict commenced, information, received us from humane officers, especially chaplains, of sufferings unheard of before in the annals of our country. Our efforts were quickened, and have continued to be until the present time, by God's appeals, as in the progress of our gallant armies, the fetters have been broken into our lines in utter destitution of all the necessaries of life. In the difficulty of supplying even the soldiers with food and clothing, the colored people would have suffered much more than they did, and many more than have, would have perished.

FUTURE WANTS.

There are already five hundred thousand freedmen, most of whom are in most needy circumstances. All the facts of the war demostrate that the numbers must constantly increase, and that their necessities must be great. As we provide for them in advance, will misery and death be prevented? And yet the present appeals for help, every day accumulating upon our hands, and already far beyond our means of supply, are sufficient to move the hardest heart.

WHAT WE HAVE DONE FOR THEM, AND PROPOSE IN THE FUTURE.

This is no utopian scheme of benevolence. We find them work and teach them how to do it. We establish schools to teach them the common duties of life, and the elements of knowledge where they are massed waiting the developments of the war. To those having money we sell, at moderate rates, and reinvest the proceeds for their good. To those just coming into our lines, in utter destitution of all the necessaries of life, we furnish, gratuitously, shelter, clothes, medicines, and food. The Government furnishes us every possible facility and free transportation for employees and supplies. In fine, we propose to do for the freed people what we can in their transition to freedom, and whilst they remain in the seething cauldron of war.

WHAT WE WANT.

First of all, MONEY, to purchase the necessaries of life, to sustain friends, teachers, and missionaries. We want every description of merchandise, and clothing, and seeds. These poor people are destitute of every thing which makes life desirable or useful, and we ask for them only what we should all expect of others, were we in their circumstances.

SOME OF THE MOTIVES FOR AIDING THE FREEDMEN.

1. *Aid is very gratefully received.*—As there never was a more needy people, so none were ever more grateful. If you could see the joy manifested by men, women, and children, on the reception of favors of any kind, you would feel amply compensated. Perhaps, for the first time in their lives, parents find themselves and their children clothed and fed, in some measure at least, like other people, and there is no limit to their gratitude. They invoke the choicest of heaven's blessings upon their friends at the North.

2. *Aid is deserved.*—These people not only come to us in extreme destitution, but it is on account of no fault of their own. They have been the victims of a most accursed and accursing system of involuntary bondage. Though they have proved themselves industrious, temperate, prudent, and obedient, they have been kept in utter ignorance and poverty by slavery. They are now turned adrift, in their utter desitution, by a war for which they are no way responsible. They have disappointed all prognostications of cruelty and robbery, on their part, and have demeaned themselves with remarkable propriety. They have proved their willingness to do work, which, most of them, for the time being, can not obtain. As the war passes away, they will not only be needed in the South, but will gladly avail themselves of the remunerative toil they will then find. The testimony is ample, also, that they are making excellent use of their new opportunities for moral and intellectual culture.

3. *To aid them is ordinary justice.*—They have the claim upon us of the meritorious poor, implied in our Lord's remark, "the poor ye have always with you." Besides this, we have all partaken of their unrequited toil, if not to the same extent as the South, yet to some extent, in cheap cottons, and the like. Most of us have been too willing that their condition of bondage should continue, not to be under the small obligation discharged by present kindness to them. Their freedom is necessary to the highest good of our country. Shall we suffer them to perish in the process?

4. *Many of them are now good soldiers.*—They have come forward with remarkable alacrity, considering the circumstances, to aid us in saving the country. The press teems with evidence of their soldierly qualities in battle and in camp. Instances of magnanimous and heroic conduct are furnished by eye-witnesses. It were monstrous for us, in view of the facts, not to say, as General Jackson did to the negro troops at New Orleans: "you have exceeded my expectations," even though we can not say, as he did, "We expected much of you." Can we do less than be kind to them, and especially to the parents and children of those in the army, or who have already fallen on the battle-field.

5. A little aid to these poor people, now, goes a great way, not only in saving life and preventing misery, but in giving them a start for themselves. There is ample evidence that they only need a start on freedom's highway to make them prosperous. When the war is over, those of them saved from its vortex will make good and prosperous citizens.

Fellow-citizens of California, you will aid us. We come to you in entire confidence in your ability, intelligence, humanity, and patriotism.

Said our blessed Savior: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

D. C. HAYNES,
Secretary for California and Oregon.

WONDERFUL GIVING.—The active benevolence of our people in war time is as cheering as it is stupendous. The States, counties, cities, towns, and individuals of the loyal States have contributed for bounties, aid to soldiers, relief to families of volunteers, etc., the vast sum of over one hundred and eighty-seven millions of dollars; while associations and individuals have given for the sick and wounded, including the sums contributed to Sanitary and Christian Commissions, etc., over twenty-four millions more; and contributions to sufferers abroad, to freedmen, white refugees, etc., make up the total aggregate to $213,274,230.15.

# THE PACIFIC.

SAN FRANCISCO.
Thursday Morning, May 19, 1864.


## Notices.

THE office of the PACIFIC is removed to No. 1 Government House, northwest corner of Sansome and Washington streets.

Rev. J. A. BENTON, } Editors.
" GEO. MOGAR, }
" W. C. BARTLETT, }

Rev. S. V. BLAKESLEE, Associate Editor and Traveling Agent.

H. S. BROOKS, Office Editor.

## Of the Sacred Writings.

At the close of his narrative, one of the Evangelists writes: "And there are also many other things which Jesus did, the which, if they should be written, every one, I suppose that even the world itself could not contain the books that should be written." In this are indicated both our loss and our gain. We have lost the record of a thousand things said and done by our Redeemer. He was accompanied by no professional amanuenses, or reporters. Yet it was inevitable that some things he said and did, should be remembered for generations. They were of such a sort as to perpetuate themselves. They would receive such an interest and attention, as would enlist conversation and debate, through years and times.

But we have gained more than that inevitable and rather small amount of knowledge concerning what the Saviour did and said, which would have traveled down the ages of time, by sheer processes of memory and tradition. We are not left to a method so defective; nor doomed to search amid the ever-accumulating rubbish of time for the golden chain of truth, found, link by link, and then put together. Within the lite-time of their companions in the fellowship of Christ, no less than three of the Lord's immediate followers undertook to write out an account of the ministry of Christ, from first to last, together with a record of some of the more notable things he said and did, during those four years. And still another disciple, not one of the twelve, a physician, who remained at his post, and in his profession, but kept himself continually informed of all his movements and sayings, whenever Christ was not in his own vicinity, and within the sphere of his personal observation; this person also wrote a narrative of Christ, his teachings, and his works, which differs from the other accounts, only as it might be supposed it would.

In this way we have gained freshness, accuracy, force and fullness, up to a certain limit. These narratives were written, however, and read in the very regions where their events happened, as we may suppose, before those were dead who had known the Lord, and had opposed him; and we know not that the stories as told by Matthew, Mark, Luke, and John, were not doubted at all, nor their truthfulness called in question, by those who knew the circumstances best, and would be the most likely to make an exposure of any essential and palpable errors. We have gained, therefore, whatever it was most important we should know, as the agreement of these writers amply declares; and St. John, in order to keep us out of possible error, is at the pains to tell us, what our own good sense ought also to teach us, that he does not assume to have written all he could have written, or to have told in full of every event; but that, in fact, the unwritten things greatly outnumber the written; and the now forgotten words and deeds, the recorded ones.

On the other hand, however, many may be the incidents and remarks which we miss, it may be asserted, that we have *lost* very little, of special consequence, out of all that "Jesus began both to do and say." A great deal of what we cannot now ascertain, might have been gathered up, had that been an age of books, like the present. It might have instructed and gratified us to have the volumes in our possession which could have been made up by loving followers, from the ample materials that were left undisturbed by the four gospel-writers. Still, our real uses might have been served no better than they now are; and no very important truth would have been added to the number we already know. And so, the mass of the people, and the busy multitudes of the earth, are just as well off, as if the world of books, hinted at by St. John, were actually within reach. It is consoling, also, to remember, what a misfortune our Lord was delivered from, in consequence of the lack of proficiency, in his age, in the making of books. For, in a book-making age, every one who attains any considerable renown, is run after by autograph-hunters, besieged by picture-takers, written about by admirers without taste, imitated by all sorts of copyists, and doomed to be followed by a set of literary rag-pickers, who fish up from the street, or shop, anything which may have dropped from him in a moment of impatience, of indifference, of thoughtlessness, or of nonsense. And out of this refuse they make up the contents of books, almost as literally as tradesmen and mechanics do the books out of the products of the labors of the other sort of rag-pickers.

We need not be sorry that our Lord lived in no such book-making age as ours. We may rather be glad that so little authentically was written of him; seeing it was done by so skillful hands; than sorry that he was not doomed to have a hundred biographers, and to be followed by a crowd of retailers of scraps, anecdotes and conversations. Better that all this matter of recording the acts of Christ and his teachings should be as it is, than that, in a different state of affairs, the risk should have been incurred of flooding the world with volumes, such as have burdened other ages, and been a source of weakness and reproach to those they were intended to honor. Adulation, flattery, and a fulsome praise may serve their purpose for the time, and the circle which they can fill with their own spirit; but another age and later times dislike them even if true and not false; and much prefer a simple statement of facts, deeds, circumstances and words, with the privilege of judging for themselves, as to quality and excellence. There is, then, no great reason to regret, on the whole, that we are not in possession of even one of those other books, that *might* have been made. One more might do nothing to settle any present controversy, or remove any existing difficulty; and it might even increase the subjects of controversy, in the sphere of things new, though unimportant, and raise difficulties of a kind not now encountered.

The Gospels are merely plain statements and records of Christ; what he did, said, and suffered. There are few remarks, comments or explanations, as from the writers themselves. These statements are limited to the great and substantial things said and done, with a view to their publicity; entering on details only now and then, in order to enforce the truth taught, or to make the whole intelligible. And just this, neither more nor less in truth, is what later times demand, and all ages will welcome, and the people of every condition will listen to and comprehend.

Nothing is hereby urged against books but only such books as *may* multiply around the path of an eminent and worthy man to his detriment, and to no great good for those who possess them. Real books are great and mighty things; and it is no trouble to the world to hold them; for they belong among the more precious articles of the great world's wealth, and can not perish. Without a few good books at least, no man can truly live and be a man. He needs somewhat, by which, to

"Turn back the tide of ages to its head,
And hear the wisdom of the honored dead."

Men want companions in order to live aright; and books are such companions as will go with them into the past; and will teach them, when they are in the most impressible moods. Then also,

"Learning is more profound,
When in few solid authors 't may be found,
A few good books, digested well, do feed
The mind; much cloys, or doth ill humors breed."

There is a literature of the Bible itself; rich, rare, and grand. It assumes all the forms into which a literature is ever cast; in other words, it runs through all the forms of human thought and imagination. There are prose and poetry. Prose in statement lesson and command; prose in narrative, dialogue, fable, speech, and address; and prose in historic annals, codes of law, statutes of government, and institutes of religion. There is poetry in lyrics; poetry in maxims; poetry in visions of seers; poetry in dramatic forms; and poetry for the choir of the great assembly. And these are models in their kind, and unsurpassed; and men have risen to eminence as poets, orators, dramatists, or historians, in proportion as they have been able to catch the spirit, take the manner, breathe the life, and utter the sentiments of the sacred writers of the Old and New Testament. And hence it is, that, in countries where the Bible has never been, there is but a barren literature in general; and wherever there is a literature of the highest order, *in every* form of thought, there the Holy Scriptures are well known.

## Story-Reading and Piety.

In conversation with a lady the other day, who had, in former years, been a professor of religion, and is now an attendant on church services, she told the writer that the snare of her religious life had been the practice of reading stories. By stories, she meant those romances, novels and love-tales which fill our literary (?) magazines and newspapers. She had become such a lover of this kind of reading, that she read nothing else. She still cherished a hope; is a sober, correct and *home*-woman, industrious and worthy. But her hope is darkened, because the only kind of reading which she longs for is this thin and poor and nervous, but passionful variety. We thought, if this be true of her, an industrious woman, doing her own work, what must be true of hundreds, whom we see looking over the Mercantile Library, and selecting nothing from week to week but just these innutritious stimulants; persons, who have no work to do except to kill time. Surely it is not a hard judgment to affirm that very many—shall we say most ladies—read more of this kind of literature than any other.

Such a taste in reading is a snare indeed of the religious life. No marvel that the words of Jesus are not wondered at as "gracious words;" that the love which God requires, seems unsatisfying, that the reasonings respecting righteousness, temperance and judgment, with which the Scripture abounds, are distasteful. The "small hours" of the night may find one poring over these intense scenes, but where is the quiet hour of prayer? Sentimentalism gains indeed, but benevolent affections lose.

Story-reading is, in its proportion and right quality, good, healthful, and may be favorable to piety. But it needs to be eclectic in these days. Of making many stories there is no end, and the majority of those which see the light are watery enough, and the water is dish-water. A truly pious mind, if it would relieve itself from severer pursuits occasionally, by perusing a story, should first select one which has purpose, genius, character. There are enough of these to be found. It should next read stories only as luxuries, not as the staff of life; as amusement, recreation, not as the staff of reading. And if it has been taken in the snare, so that every occasional reading only makes its bewitched to get into the snare again, then the only safe course is, total abstinence. Piety, the love of God, the peace which passeth understanding, the hope full of immortality, the things which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, are too rich, precious, to be lost for the transitory and unsatisfying excitement of story-reading.

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Dr. Livingstone was neither murdered nor badly wounded, as lately reported. A letter under date 10th August, last year, is received by the Dr.'s brother, John Livingstone, saying all was well.

## Put in Hand.

AN IMPORTANT HINT.

A writer in one of the Sunday-school papers, giving an account of the great prosperity and growth of a mission Sunday-school in Chicago, closes the narrative with these words, which Teachers would do well to mark and remember:

"Should any of your readers wish to know the secret of the growth and prosperity of our school, *it is in frequent visits to the scholars at their own homes.*"

CRUEL AND CONTEMPTIBLE.

Bishop Stanley, the Anglican prelate of the Sandwich Islands, or "J. N. Honolulu," as he subscribes himself, furnishes to an English periodical the following information:

"We, soon after our arrival, began to discover the great wants of the people. We found a great prevalence of heathen superstitions under a thin coating of Puritan Christianity. 'Praying to death,' attempting to cure the sick by magical incantations, and sacrifices to the old heathen deities, are almost universal, and are thought quite compatible with the highest (Christian) religious professions. Some who practise the art of praying to death, are even to be found among the 'deacons' of the Calvinist Church."

If the author of this unworthy paragraph had borne the burden and heat of the day, he might have been indulged in some criticism; for among a people, barely a generation ago, savages, it is not unlikely that superstitions remain. But for a man to go to Honolulu with all the prestige of English patronage, and the countenance of royal favor—a mere novice in the missionary work—and deliver himself after this partisan and high-church style, is cruel; but it is more contemptible than cruel.

UNCREDITED.

One of our religious exchanges in this State lately printed three consecutive articles, original, from the PACIFIC, and gave credit for one of them only. The greater frequency with which the items and articles by the PACIFIC are reprinted not only here, but at the east, encourages us; but if credit was given, it might recommend the paper also.

HEATHENISM AND LITTLE CHILDREN.

Heathenism is very brutal. How it forbids and abuses little children, may be seen from the following incident of Japanese travel:

"A day or two ago, before we entered Nagasaki, a daimio was passing with his suite along the road, when two little girls ran across in front of the procession. Now, this to a Japanese, is the greatest insult you could offer; but those children were too young to know it. They were immediately seized and decapitated, and their bodies left on the road with the daimio's mark."

LEARNING FROM OUR FOES.

One secret of the success of the life of Christ, which Renan has written, lies in his vivid and life-like photographing of the localities of Palestine, which were the scene of our Lord's ministrations. Persons who do not allow at all of the Frenchman's delineation of the Saviour's character and dignity, are charmed and instructed by his delineations of scenery and manners. His ablest and best opponent in France, Dr. Pressense, before publishing his own carefully prepared Life of Christ, is going to Palestine. He does well. And it is a lesson from which we preachers, and Sunday-school Teachers, may fitly learn, that it is very important for us to study, and become familiar with the geography of the Holy Land. Never was title more admirably selected than that of the missionary Thomson: "The Land and the Book." The one is not fully indorsed without the other.

## Office Discourses.—No. 23.

TEXT—2 Cor. 9: 7. "For God loveth a cheerful giver."

*Introduction.*—Some people are very sour when they are asked to give anything. They treat it as a presumption. They show that they feel the asking an unwelcome intrusion. They forget that giving is what they live for. They forget that they are good for nothing, except as they give. They forget, that, to do good and to communicate are chief things. And they forget that they ought not to wait to be asked; that they sin by not volunteering to give; and that they ought to be thankful, rather than cross, when they are urged to give—the cause being a good one. No life is so barren it can not give out something; and no one so poor that he cannot give forth values; and, therefore, no one can rightly refuse to give, or plead his poverty in excuse for not giving.

*Argument.*—1. Cheerful giving brightens the world. Selfishness is the world's bane and misery. Selfish men are sour and unlovely. They are always in the cramps. They want to be pinching somebody. They want to be hiding something away. They have closets and safes where the sunlight will never penetrate them. In their stinginess they are as black and uninteresting as corked bottles of ink. If all were like them the face of the world would look like an exhausted brickyard, and the towns would seem as if all the houses stood with smoky kitchens to the street. That the earth is not as dull and cold as the North Cape in winter is owing to the people of moist eyes, open hearts, and generous hands. They make day time. The sun can not go down while they are astir. All faces are lighted up when they pass by. They are the glory of lands, and no landscape is bright without them.

2. Cheerful giving is a blessing in itself to the givers. Even if it could be so that no outward good were done by the giving, if that which was bestowed were verily wasted on the air, in the water, on the ground, still great good might be done to the giver himself by his giving. His giving becomes a means of grace and growth to him. Done, as is now supposed, with fine motives, every man's character is modified and elevated by his giving. Be the amount less, or more, provided it be enough to make him feel it, every one's giving is a positive blessing to him. People may give much, out of their wealth, and may do it, after all, leanly and grudgingly, and have no benefit from it. It was not done in a way to react on them pleasantly. But a cheerful giver, who, of course, must be a liberal and sentimental giver, is blest through his giving as no other man can be, as himself could not be, otherwise.

3. Cheerful giving brightens heaven. There is for it there an approving smile every time. God loves it. He loves it because it is such a good to the world, such a blessing to the author, and because it is so like himself. Giving is of the divine nature. God's blessedness is immeasurable just here. We need not wonder why God loves a cheerful giver; nor why his own bliss is so exquisite, so infinite. He loves that which is like himself, and that which he knows will bless his creatures; both them that give, and them that take. And so there is brightness everywhere through cheerful giving; not less in heaven than in earth.

*Remarks.*—1. It can be shown thus, philosophically and otherwise, that "it is more blessed to give than to receive;" but we have great reason to be thankful that the Lord declared it to men in so many words.

2. To give away old books, garments, and other useless things, is not to *give* at all, though the act be well. It is simply bestowing them thus, instead of throwing them into the street. Do not suppose heaven much moved because some one is allowed to wear your old hat.

3. Let no one say he cannot secure for himself God's love. Let him but give cheerfully and well such things as he has—interest, wishes, sympathies, prayers, times, endeavors, earnings, friends, riches—and he cannot fail. Whether friends be found in this world, or not; God is found.

"Send thy good before thee, man,
'Tis whilst thou may to Heaven;
For better is one alms before,
Than bin after seven."

## Curiosities of Doctorates.

Dr. Hatfield has published in the April number of the *American Presbyterian and Theological Review*, a list of the Doctorates, both of Law and of Divinity, conferred in 1863, by forty-four American Colleges. The whole number is 131, or an average of three by each College. The number of Colleges in the United States, as returned last year in the *National Almanac*, was 221. How the Doctorates will multiply when the machines all get going! Of these 131 Doctorates, ninety-two are D.D's. These D.D's are distributed among denominations after this sort: Episcopal, twenty-one; Methodist, nineteen; Presbyterian, eighteen; Baptist, thirteen; Congregationalist, six; Reformed Dutch, three. It is to be noted that the old New England Colleges deal sparingly in these honors. Thus, Yale and Dartmouth, and University of Vermont confer no D.D's, Harvard but three, Amherst, Bowdoin, Brown, Waterville, Middlebury, Williams, content themselves with two apiece. But Columbia gives us nine, and they are all for Episcopalians except one. The other Episcopal Institutions, Hobart, Trinity, give each five, all for "the clergymen" likewise. Hamilton, Union, and University of New York, must confer four each, as do also the Wesleyan University, and University of Rochester. From all which statistics we draw the conclusion that when our readers see a name with a D.D. to it, it is quite important to know what the rank and habit of the institution are which conferred it. The institution may be drawn by one horse, or at least by one sect or set, or it may not be very select in its judgment.

## Books, Periodicals, Etc.

ESTHER PARSONS, or, TRY AGAIN; and other Stories, by A. L. O. E. Robert Carter & Bros., New York; 16 mo. pp. 173.

PAYING DEAR FOR IT; and other stories. Same Publishers, and author.

We have noticed favorably the stories of this author, and of this series. These two fresh volumes convey valuable lessons in a lively and impressive way. They are printed with commendable neatness, and generously illustrated.

DEATH AND LIFE. By Mary G. Ware. Boston: Wm. Carter & Bro., 18 4. 12 mo., 174 pp.

This book is dedicated "To the army of mourners, whose tears are the price of our national existence." It is written from the Swedenborgian points of view; and these points of view often give glimpses which are perhaps to the ordinary Christian teaching, too much overlooked. Of course, these glimpses are but partial, and some of them are only in the eye of the beholder; and we miss the warmth and joy of the full Gospel.

SUNDAY SCHOOL PHOTOGRAPHS. By Rev. Alfred Taylor, Pastor of the Presbyterian Church, Bristol, Pa., with an introduction by John S. Hart, L. L. D. pp. 200; Boston: Henry Hoyt.

This is a life-like and interesting sketch of Sunday-school Superintendents, Teachers, Scholars and Speakers, from the pen of one who is amply qualified by experience and observation, to treat of so important a subject.

Fidgety, heavy, consequential and slovenly Superintendents; heedless, dull, shallow and irregular Teachers; mischievous, lazy and careless scholars; pompous, long-winded, and ridiculous speakers, as well as the opposite of all these; successful officers and faithful scholars; are all "photographed" so naturally and vividly as to be readily recognized by any one who has ever been connected with a Sunday school.

This is but one of some 200 delightful Sunday school books, published by Hoyt, and recently received by Mr. Beach, all of which are well worthy of a place in every Sunday school Library.

WHERE IS THE HARM? By the author of "Charley Adams;" pp. 190; Boston: Henry Hoyt.

Mr. Hoyt, the enterprising and popular, publisher of Sunday school books, has added another very attractive book to his long and valuable list.

"Where is the Harm," is a charming story of home-life, beautifully illustrated and will attract and hold the interest of children, who like stirring and entertaining Sunday reading; and what child does not?

STORIES FROM JEWISH HISTORY; from the Captivity to the destruction of Jerusalem by Titus. By A. L. O. E. Carters', New York. A. Roman & Co., San Francisco.

This volume is one of "Carter's Juvenile Library," and is worthy of patronage. Many might read it with profit. Not one intelligent person in a hundred knows well the course of events during the four hundred years next preceding the birth of Christ. And we know some that can not, in a historical way, bridge the gulf between the Jews at the close of the prophecies, and the Jews in the time of Christ. This little book will help all such.

INDUSTRIAL BIOGRAPHY: Iron Workers and Tool Makers. By Samuel Smiles. Ticknor & Fields, Boston. A. Roman & Co., San Francisco.

A reprint of an English book, containing biographies of British artisans and inventors—Dud Dudley, Andrew Yarranton, Abraham Darby, Richard and William Reynolds, Benjamin Huntsman, and many other eminent mechanics. Also there are chapters on Iron and Civilization and on Early English Iron Manufacture, containing useful information and a good deal of antiquarian research. "Iron men" will be interested in the work. And men outside of foundries will find something here besides cinders and slag.

THE NATIONAL ALMANAC AND ANNUAL RECORD for the year 1864. George W. Childs, Philadelphia.

These six hundred pages of fine print are crowded with valuable information and laboriously compiled statistics. These relate to Congress, the army and navy, taxes, revenue, and national affairs; to the officers, judiciary, etc., of different States and Territories; together with statistics of other nations, their population, rulers, and territories, and a very complete necrology and record of important events for 1863. The work is furnished with an ample index.

No one wishes to be without a work of this sort. Yet no one can know how valuable it is until he has used it a long time, and used it well. For sale by Roman & Co.

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LATIN PRONUNCIATION.—We have perused a pamphlet, of twenty pages, with this title. It is put forth by Prof. M. Kellogg, of the "College of California." It maintains that English scholars ought to follow the analogy of the English tongue in pronouncing Latin. To this we heartily agree. Nevertheless, we should be willing to adopt any pronunciation, for the sake of uniformity and universality.

## Reply to Dr. Gibbons' Lecture on Spiritualism and Insanity.

[We are so much in favor of free discussion that we give place to the following, which accounts for itself.—EDS.]

NEW YORK, March, 26th, 1864.

EDITORS PACIFIC:—Dear Sirs—An extract of Doctor Gibbons' lecture, entitled "Spiritualism and Insanity," in an issue of your sheet, of February 24th attracted my attention. You speak there in high terms of the scientific attainments, and high standing as a professional man, of the said gentleman, and divide his speech in six different synoptical consequential points, to which I wish to refer in the following remarks.

The first point is, the Doctor's assertion, that three-fourths of our population are liable to Insanity! Granted such to be the truth. Where and how does Doctor Gibbons show that he belongs to the excluded fourth part of our population? The same question is a fit remark to the second section. On the third section it says: "There is no one cause so very productive of Insanity, at present as Spiritualism." And closes with, to state the case more precisely, "Spiritualism in its advanced stages, is the result of Insanity."

Now see how ignorantly inconsistent is such expression! First, Insanity is the product of Spiritualism, and then as an explanation, Spiritualism is regarded as the product of Insanity. The learned Doctor seems not to be clear in his perceptions, here, and shows a lack of knowledge in the premises; particularly obscure is the expression: "In its advanced stages"! In the fourth paragraph the Doctor rambles about between Divinity and demons; in common language, Gods and devils; poor man, he is truly crazy! speaks about Biology, Psychology, Mesmerism, Electricity Magnetism, Clairvoyance, Charms and Incantations, and makes the unpardonable blunder, to call spiritualism a combination of arts and isms. Poor man, I sincerely pity him. He refers to arts of which he knows nothing, though they were known for thousands of years, according to his own statement.

Somebody who knows something about the real sciences here named, would remind the Doctor first to study and practice them; not then to abuse them by mentioning them in wrong connections.

The fifth paragraph: How Spiritualists are made, is surely most ridiculous! What, in the name of common sense, is a Spiritualist, according to the senseless description of Dr. Gibbons? I deny that Spiritualists are *made*, and this very expression brands the author as insane. I would tell the gentleman of high scientific attainment what a Spiritualist is; but he is so learned that he could not understand common sense, which would show him how unsubstantial his materialism is, which he vainly tries to defend. Now, the crowning point, the sixth. Spiritualism has been called religion. I ask the Doctor, by whom, where, and when? And if it was taken as religion exclusively? I ask the Doctor, how much is the religion of his sect, or any other sect, true and beautiful, which is not Spiritualism?

Will you be so kind, dear sirs, to give these few lines space in your valuable paper? Any response will be published in the *Herald of Progress*, 274 Canal street, N. Y., at my request. The *Herald of Progress* is read by some 5,000 at least, and it might benefit those readers to be instructed by Dr. Gibbons.

Dear Sirs: I am a Magnetic physician, have made mesmerism a study as well as other medical treatments, have practiced these twenty-eight years in Europe and America; am a seeker after truth, a convinced disciple of the Harmonial Philosophy, and if you like it better, a Spiritualist,

And most respectfully yours,

DR. FR. SCHMIDT,
of 91 Christie street, New York.

## RELIGIOUS INTELLIGENCE.

### Pacific Coast.

AN Ecclesiastical Council will meet at the Second Congregational Church next Saturday afternoon at 2 o'clock. It is expected that the Rev. J. A. Benton will be installed Pastor of said Church, Sunday afternoon, May 22d, at 2 o'clock. The sermon will be preached by the Rev. George Mogar, of Oakland. The public are invited to attend.

THE NATIONAL FREEDMEN'S RELIEF ASSOCIATION.—Our readers will find, on the outside of this paper, the circular of this Association, by its Secretary for this coast, D. C. Haynes. We have been compelled to abridge it somewhat, for want of space. We commend the Association to all our readers. We hope it will be handsomely and substantially encouraged by them.

—We lately noticed the election of Rev. J. A. Davidson as pastor of the Baptist church in Petaluma. He and his church have been having hot times. The Copperhead portion of the congregation removed the bell from the belfry of the church. The church has tried and withdrawn fellowship from several members, for "disregard of church authority." Week ago Sunday, while the pastor was in the midst of his sermon, a large stone was hurled against the house, evidently intended for the church window, but which fortunately struck a few inches lower on the clapboard. On Tuesday week one of the expelled members went into the church and put a lock of his own upon the door, and notified the officers that they must not use their own property. The windows were nailed down also. The loyal citizens could not stand this Copperhead insolence any longer; so at three o'clock that day they seized the bell and put it in its place, rang it well, and hoisted the stars and stripes.

—Rev. H. D. Slade, pastor of the M. E. Church of Aurora, N. T., died on the night of April 22d.

—The *Advocate* learns that Rev. Mr. Stewart, of the Church South, has left the lower country, San Bernardino, where he has been preaching, and gone with a band of traitors to Dixie. Left his country for his country's good.

Rather bad time to start.

—Mr. Pearne writes the *Pacific Advocate* that Mr. Anthony, the Methodist pastor at Virginia, N. T., has great prosperity. A spirit of revival prevails, and his people cordially and well sustain him. A tasteful, brick church edifice, worth some forty-five thousand dollars, contains a weekly congregation of from 250 to 400. His membership, all included, is 150. A funded debt of $12,000 rests upon the property, the interest upon which is paid from the rent of pews.

SEATTLE, W. T.—We give some account of the University at this place in another column. Rev. Mr. Doane, Methodist, went there last summer. When he came, he found a very unpromising field to cultivate. Irreligion, profanity, licentiousness, gaming, and an utter disregard of the Sabbath, characterized the place. Sunday was a day of recreation and trade. Scarcely one could be found who openly avowed the profession of religion. Preaching was of rare occurrence, and but little encouraged; and the only church structure was in such a state of dilapidation, that it more resembled a miner's hovel than a place of worship. Such were the discouragements which confronted Mr. D.; but with stronger faith than many would have exercised under such circumstances, he entered upon his work. Through his efforts, the church was soon put under thorough repairs, and by dint of perseverance, and much personal labor on his part, we have a very neat, comfortable and convenient chapel, and what is far better, large, attentive and serious congregations. A work of grace has recently commenced, and quite a number of the youth, both male and female, have made a profession of their belief in the Saviour.

—The Congregational church edifice in Portland, Oregon, is undergoing repairs at present. It is to be painted, carpeted and cushioned, we understand.

—We learn from the *Bulletin* that Mr C. P. Kimball has built a house for Mr. Brier's new enterprise in Hayes Valley, and that services were commenced there last Sunday.

—Rev. I. N. Hurd takes charge of the N. S. Presbyterian congregation at Red Bluff.

—Rev. David McClure, lately pastor at Mendocino, has come to this city, and is to be connected with Miss Aldrich's Seminary.

### Eastern and Foreign.

Congregational.

SPRINGFIELD, MASS.—At the annual rental of pews in the North Church the demand was unprecedented, every seat in the church selling at a premium, and the highest bringing $140, a premium of $90. The total of the premiums was $2,500, making the total of the sale, including the amount paid for chairs in the aisles, $6,000. The First parish chose a committee to report plans and estimates of the proposed remodeling of the church edifice. The cost of the repairs has been mentioned at $20,000, but it is not likely the committee will report anything of that extent. The meeting also expressed their preference in a vote of fourteen to seven for a return to the old order of service—preaching morning and afternoon with the Sunday-school between, instead of holding the Sunday-school in the afternoon, as at present.

REUNION.—The remaining members of the Second Congregational Church in Whately, on the first Sabbath in March, united with the old church, and now there is but one church in the town.

UNION.—The Congregational and Methodist churches in Montgomery have at length consummated a long desired union. The new church is Congregational in its government and sufficiently catholic in creed to embrace both denominations.

LEGACIES.—The late Asheal Lyman, of Northampton, Mass., left legacies of $1,000 each to the American Board, Home Missionary Society, Bible Society, Tract Society, and Education Society.

REVIVALS.—The religious interest in the First Parish of South Hadley gradually increases—the church is much awakened, and many of the impenitent are inquiring. ....At Pawlet, Vt., there has been an unusual religious interest during the winter in Rev. Mr. Hyde's congregation. About thirty conversions are counted, six or eight family altars have been erected, and eleven persons have already made a public profession of their faith....At Olivet, Mich., where Rev. H. A. B[illegible] labored a few days, some fifty were [illegible] Christ....In the First Congregational Church of Chicago forty-six have been received into fellowship since January 1st, two-thirds of whom came by profession....At Wheaton College, under the labors of Rev. W. C. Scofield, twenty or more were led to trust in Christ. ....In Dr. Beecher's church at Galesburg, Ill., forty have taken a stand for God....One hundred soldiers in Camp Douglas have recently found the Saviour....The Congregational church of Columbus, Ohio—Rev. E. P. Goodwin, pastor—has recently received an addition of thirty members, several of them being heads of families.

Presbyterian.

PRESBYTERIANS IN ENGLAND.—Mr. Chalmers, at the late union meeting, stated that the whole of the worshipers in all the Presbyterian churches in England were under 60,000. This is out of a population of 20,000,000. Yet there are 169,000 Scotchmen living on this side the Tweed. Of these Scotchmen, only about 30,000 are connected with Presbyterian churches.

—The committees of the Free and the United Presbyterian churches, which are to prepare the draft of a plan of union, still fail to agree as to the province of the civil magistrate in religion. While the Free Church committee aver that it is the duty of the State "to employ the national resources in aid of the church," the United Presbyterian committee declare that it is not within the magisterial province "to endow the church from national resources," and that a divine ordinance excludes other aid than that of freewill offerings. Such is the hinge of the whole disagreement.

CHURCHES FREE OF DEBT.—The Presbyterian church of Racine, Wis., Rev. C. J. Hutchins, pastor, has recently removed the entire indebtedness on its property, amounting to over $3,000. During the past year forty persons have been added to the church....The First church, Chicago, besides giving freely to all objects of general and patriotic interest, has sustained two mission schools, and within one year has paid a debt of $20,000; has invested $14,000 in a mission chapel; has employed a missionary, and yet had $500 to present to its pastor at its late annual meeting....The Brick church in Rochester, N. Y., have just raised $20,000, by subscription, payable on or before the first day of July next, to pay off their debt. This week also the pews rented readily for $4,400, a sum sufficient to pay all expenses.

TWENTY-ONE YEARS' PASTORATE.—The South church, Brooklyn, have been making various substantial improvements in their church edifice, to the amount of $22,000. From its organization (a period of some twenty-one years) this church has been under the care of the present able and faithful pastor, who, with fully recovered health and vigor, is devoting his entire energies to the spiritual welfare of his people. Dr. Spear's ministry presents strong attractions for those who have an appetite for lucid Scripture exposition, and a style of preaching eminently biblical, logical and instructive.

REVIVALS AND ACCESSIONS.—The first Sabbath in April was a blessed day in the First church, Kensington. Sixty-one persons were received into its fellowship—four by letter from other churches, and fifty-seven on profession of their faith: the fruits in part of a blessed work of grace which has been going on quietly for a month past....The church of Newark, Me., of which Rev. Thomas H. Tatlow is pastor, has enjoyed a most precious and continued blessing from God. Fifteen have already united with the church....At a late communion of the church in Laporte, Ind., twenty-two persons united with the church on profession of their faith....An interesting work of grace is in progress in the Third Street church in Dayton. At the recent communion twenty-three were received into the church on the profession of their faith, ten of whom were baptized. ....In Clyde, N. Y., more than fifty of those hitherto impenitent have avowed a special interest in the subject of religion, and more than forty-five think they have given themselves wholly to the Lord.

## The University of Washington Territory

Some months ago, we clipped an item concerning some fine buildings said to be up and occupied by a University in our most northern territory. We expressed some surprise, and a desire to learn more. A friend has placed in our hands a letter received by him from Pres. W. E. Barnard, which gives the following account of the institution. It may be premised that Mr. Barnard is a graduate of Dartmouth, and was for two years at the head of one of the most flourishing Academies of New England. He was subsequently Principal of an Academy at Dalles, Oregon, and was also connected for a time with Willamette University at Salem. Mr. Barnard writes:

"Our Institution dates its commencement from May 11th, 1863, at which time I entered upon the active duties of the Presidency. At present, the University in the true application of the term, exists only in name. The present grade of scholarship attained will not admit of any higher designation than that of Grammar school, but we hope to inaugurate a Collegiate Department within two years. We have to contend with many difficulties, not encountered, at least to the same extent, in your State. Our Territory is without any system of graded schools, and I might almost say, without any system of public schools, consequently education is at a low ebb. Our population is also widely scattered, and our facilities for communication greatly restricted, and therefore the growth of our University must necessarily be slow. Since the opening of the same, a Primary Department, also a Grammar School Department have been established, and the ensuing year a Department preparatory to the Collegiate, will be opened. The University grounds, embracing ten acres, inclose the University buildings consisting of the University erected at an expense of $40,000, the President's residence, and the boarding house. These occupy an eminence commanding a fine view of Puget Sound and the snow-capped peaks of the Coast Range in the distance."

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Rev. W. B. Atwell, recently pastor of a Universalist church in Newburyport, Mass., has joined the Episcopalians, and intends to take "orders."